

Tibet

I. Manners & Customs in "the Forbidden Land"

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TIBET is a large country—as large as France, Germany, and Italy together—and its people differ considerably, those of the towns and villages being of an almost different race from the pastoral nomads of the steppes, and the inhabitants of the side of Tibet adjoining India differing widely from those of the side adjoining China. Consequently, manners and customs vary greatly. Still, there is much in common between them.

The Tibetans have, for example, a common religion. With the exception of a few Chinese and some Nepalese traders, they are all Buddhists, and Buddhists of a peculiar type. They are all, therefore, dominated by the same fundamental ideas, all the more so because in Tibet religion is the rule. The sovereign ruler is the incarnation or manifestation of a Buddhist saint, and the whole country is dotted over with monasteries, three at Lhasa containing over five thousand monks, and many holding several hundred. Of every family of position at least one member becomes either a priest or a monk.

United thus by a common bond of religious observance the Tibetans are by nature a solid people—a strong, massive people built on big lines. Many of the tribes on the Chinese border are quarrelsome and given to feuds and brigandage. And even in holy Lhasa itself—Lhasa, the residence of the Dalai Lama, the Supreme Pontiff of Tibet—there is much brawling and pillaging. But in the main the people are orderly and unaggressive. No great waves of conquest have issued from Tibet to spread over the plain of either India or China.

Surrounded as the Tibetans are by

stupendous mountains, a spirit of seclusion is bred in them; they like to keep themselves to themselves, and are nervous about the ingress of foreigners, who might disturb their habit of thought and introduce new ways of life.

On the whole, they are content in their religious life, in cultivating the land, tending their flocks, and in such petty trading as may be necessary to supply their simple wants. They have a sturdy independence in regard to the foreigner, but to their own authorities they



PATRICIAN LADY OF TIBET

Though the eyes are distinctly narrow, the noses of these women of high rank are often noticeably less flat and Mongoloid than the rest of their features



FOUR CABINET MINISTERS WHO NEGOTIATED WITH GREAT BRITAIN

Assisting in the long-drawn-out negotiations between the representatives of the British military mission and the Tibetans were these four Shapés or Councillors. Conferences were difficult as, in Tibet, many strange ideas were prevalent. It was firmly believed that the erection of a holy wall of loose stones could effectually stop several regiments of British and Indian infantry

Photo, John Claude White

are most amenable. The heads of big monasteries on the Chinese border may acknowledge only a somewhat nominal allegiance to the Dalai Lama at Lhasa, but, as a rule, the Tibetans recognize his authority implicitly. And their reverence for a personage regarded as extremely holy produces in them habits of kindness and courtesy.

The Tibetans are not a highly intellectual race, and have not the polish of the Chinese, from whom their culture has been mostly received, for their Buddhism did not come direct from India, but from China. But they have imbibed from the Chinese much distinction and politeness of manner. A Tibetan of any position will always comport himself with dignity and composure. And the ordinary Tibetan, while full of deference towards his superiors, will always retain his solid

self-respect. As hosts they excel. A host will not receive his guests with that grave and frigid dignity common in other parts of Asia, but with genuine warmth and geniality. Even strangers whom they have to repel from their country they will, as a rule, repel, if firmly, at any rate with courtesy.

His superior in rank and position the Tibetan will always treat with the greatest respect, bowing deeply before him and not presuming to sit unless first invited to do so. And equals are also ceremonious to one another. When paying a visit of ceremony a very graceful custom of exchanging white silk scarves is observed. The host or the guest will place on the outstretched hands of the other a long white or light blue silk scarf and wish him peace.

Tea-drinking is a custom prevalent throughout Tibet. The tea drunk is

TIBET & THE TIBETANS

of a very coarse kind imported from China. It is stewed and mixed with butter and salt, and is then poured into china cups. The host and guest sit on a carpet on either side of a low table on which the teacups are placed. And over their successive cups of tea they carry on a cheerful if not very intellectual conversation, and exchange jokes of a simple, homely kind.

One very remarkable custom the Tibetans have—though it is only practised by men of the lowest degree. It is the custom of putting out the tongue as a form of salutation. The man will

bend the knee very low, putting the right hand beside the right cheek and the left hand under the elbow of the right arm, and at the same time stick out his tongue. It is meant to signify that he places himself entirely at the disposal of his superior.

Dancing the Tibetans delight in. And though the dance itself is dull enough, being nothing more than a slow shuffle, the dancers monotonously circling round each other, the Tibetans sing and drink and make merry during the performance, and it seems to satisfy their simple needs. They will also, when



STOLID SONS AND DAUGHTERS OF TIBET'S FAR MOUNTAINS

Solidity and stolidity are the main characteristics of the Tibetan, and these show themselves in the outward appearance of this group. While they resent the intrusion of foreigners into their fastnesses, they will, if necessary, receive them as guests with considerable politeness and even charm of manner. The women hold a singularly advanced position in this otherwise backward land

Photo, Publishers' Photo Service



LADAKHI VISITORS TO TIBET IN THEIR FLEECE-LINED COATS

Near the Kashmir border, where the young Indus flows, live the Ladakhis. For the most part they are Mongoloids, and by religion Buddhists. They live in villages of huts, above which are usually to be seen the walls of some Lama temple. The villagers grow peas and wheat, keep sheep and yaks or Tibetan oxen, and sometimes augment their incomes by serving with caravans

Photo, Georg Haeckel



MONGOL PILGRIMS TO TIBET'S SACRED SHRINES

There is an enormous veneration felt throughout China and Mongolia for the holy places in Tibet. Tradition makes these spots wondrous, and their remoteness adds an awed curiosity. These men, one of whom wears a fox-skin cap, while the other exhibits jewelled charms, a trumpet and prayer-wheel, are on the road from Tashi Lunpo, near Shigatze

Photo, Publishers' Photo Service

TIBET & THE TIBETANS

possible, turn their work into a dance with song. In stamping down mud on the roofs they will stamp rhythmically and chant as they stamp.

The most weird of their dances, and one which the Tibetans will attend in crowds and never tire of watching, is the devil dance—a religious performance, in which priests wearing masks of the most fantastic description, representing the heads of demons, slowly

They go about unveiled, and in trade and business take an active part.

During the course of the mission to Tibet in 1903-4 crowds of women used to appear outside the camps bringing country produce for sale. They work in the fields, and though they do not follow the religious life to the same extent as the men, there are nunneries as well as monasteries in Tibet, and some of these contain several hundred



FERRY BOAT THAT CARRIES PILGRIMS OVER THE BRAHMAPUTRA

When, during the early days of February, hundreds of pilgrims are making their way to Shigatze for the New Year Festival, numbers of boats of this kind are in use for transport across or down the river. The construction simply involves the making of a light framework of boughs, covered with sewn yak-hide. The blades of the oars are forked, with a leather web between the prongs

Photo, John Claude White

circle about one another to the accompaniment of drums, cymbals, and flutes, while high lamas, drinking tea, look on. The dance is supposed to remind the people of the terrors that await them if they behave ill.

All these dances are performed by men and not by women. But women play a great part in the life of Tibet. They are not secluded as are the women of India and of Mahomedan countries.

nuns. A curious custom which is prevalent among the lower classes is that of the women smearing their faces with a mahogany-coloured dye in order to conceal their good looks. This custom is founded on a law enacted three hundred years ago and designed to reduce the natural attractiveness of women—thereby going straight against the natural and praiseworthy instinct of every human being, whether man or



YAK DRIVERS WELL WRAPPED AGAINST WINTER AND ROUGH WEATHER

Any expedition into Tibet depends to some extent upon these sturdy men. Accustomed, like the shaggy cattle they tend, to great altitudes, they and the beasts form the sole method of transport over a large part of this desolate land. They wear their sheepskin coats fleece inwards, and, equipped with caps of the same material, can defy weather that might daunt the hardiest European



WEAVING THE STRIPS OF CLOTH THAT GO TO MAKE A CLUMSY GARB

Grace and line and new-fangled fashions find no place in the costumes of Tibet. Both sexes wear an outer garment like a dressing-gown. It is made of blanket-shaped pieces of cloth striped in various bright colours and sewn together. The cloth is woven of wool on a simple loom, very similar in principle to the more delicate implement of Celebes illustrated in page 3726

Photos, John Claude White

TIBET & THE TIBETANS

woman, to beautify and not disfigure himself or herself.

The marriage customs vary considerably according to the locality. But there is one custom for which Tibet is remarkable—the practice of polyandry—that is, of one woman having two or more husbands. This is perhaps not so common in Tibet as has been supposed. Still, it is a recognized custom,

brothers marry the same woman; and others where a woman already married gains influence over her husband, and with his consent marries another in addition to him. In case the mother of a family dies either the father or the son takes a new spouse, who becomes at the same time the wife of the other male members of the family. But the marriage of brothers with sisters or of cousins is prohibited by law and censured by public opinion.

When we consider the great number of men who enter the monasteries, and are therefore supposed to be celibates, it seems strange that many of the women should have more than one husband apiece. But a large number of the women of Lhasa and of the big towns form temporary and recognized marriages with Chinese, Nepalese, and other foreigners who come to Tibet without their womenfolk, and perhaps polyandry is not actually very prevalent.

The Tibetan women are capable and masterful, and, according to the Japanese traveller, Kawaguchi, from whose book, "Three Years in Tibet," the following account of the marriage customs is taken, the wife's authority over the



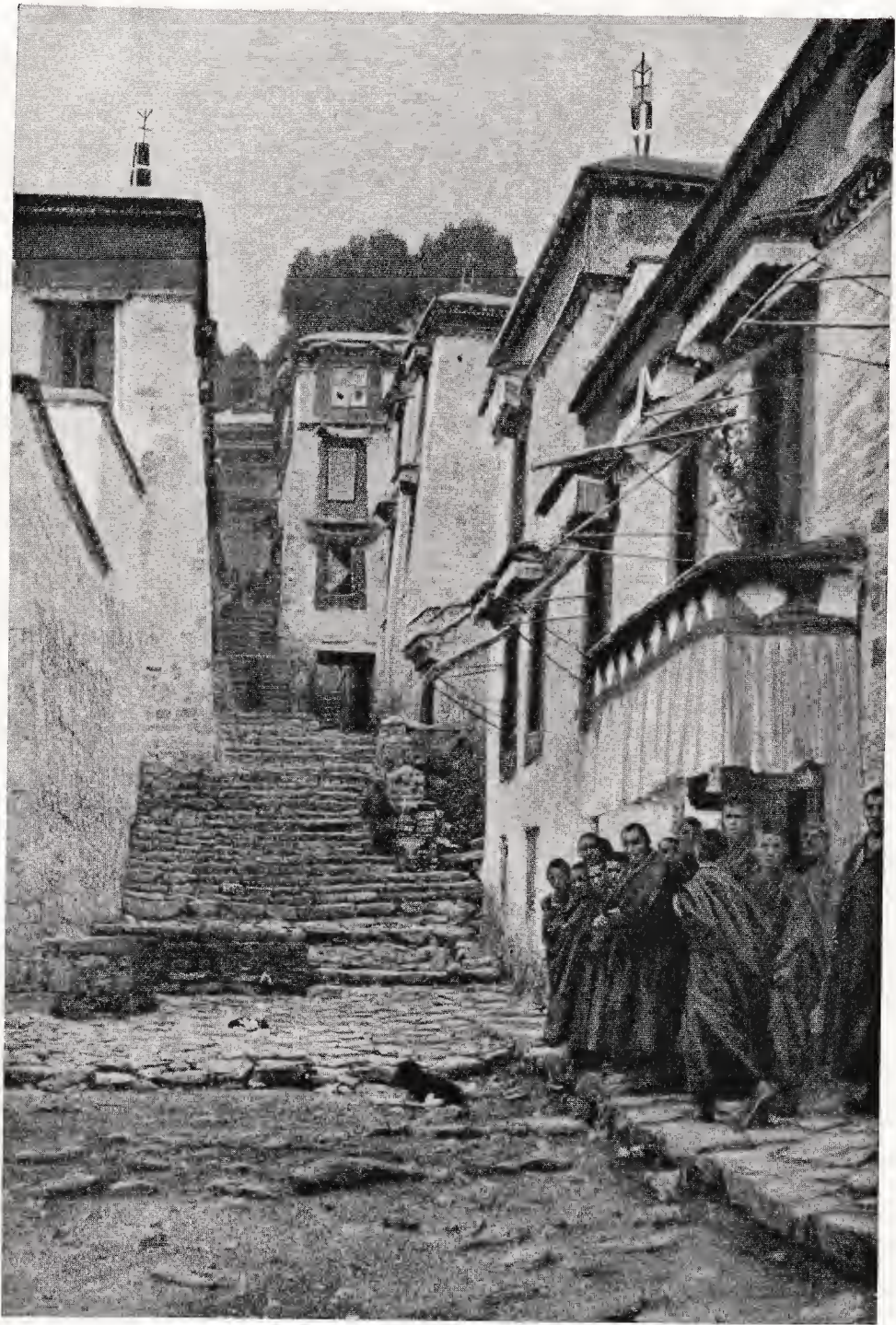
DEPUTY OF THE DALAI LAMA

When the British military mission reached Lhasa in 1904 for the purpose of stabilising both prestige and trade, the Dalai Lama fled, leaving this man with the great seal of office. He it was who signed the treaty

Photo, John Claude White

and it is regarded as perfectly legitimate. The most common form it takes is for two or more brothers to hold a wife in common. For economic reasons not being able each to afford a wife they combine together to have one between them, though it is generally the ease that one or other of the brothers is absent from home. There are also cases in which two or more men who are not

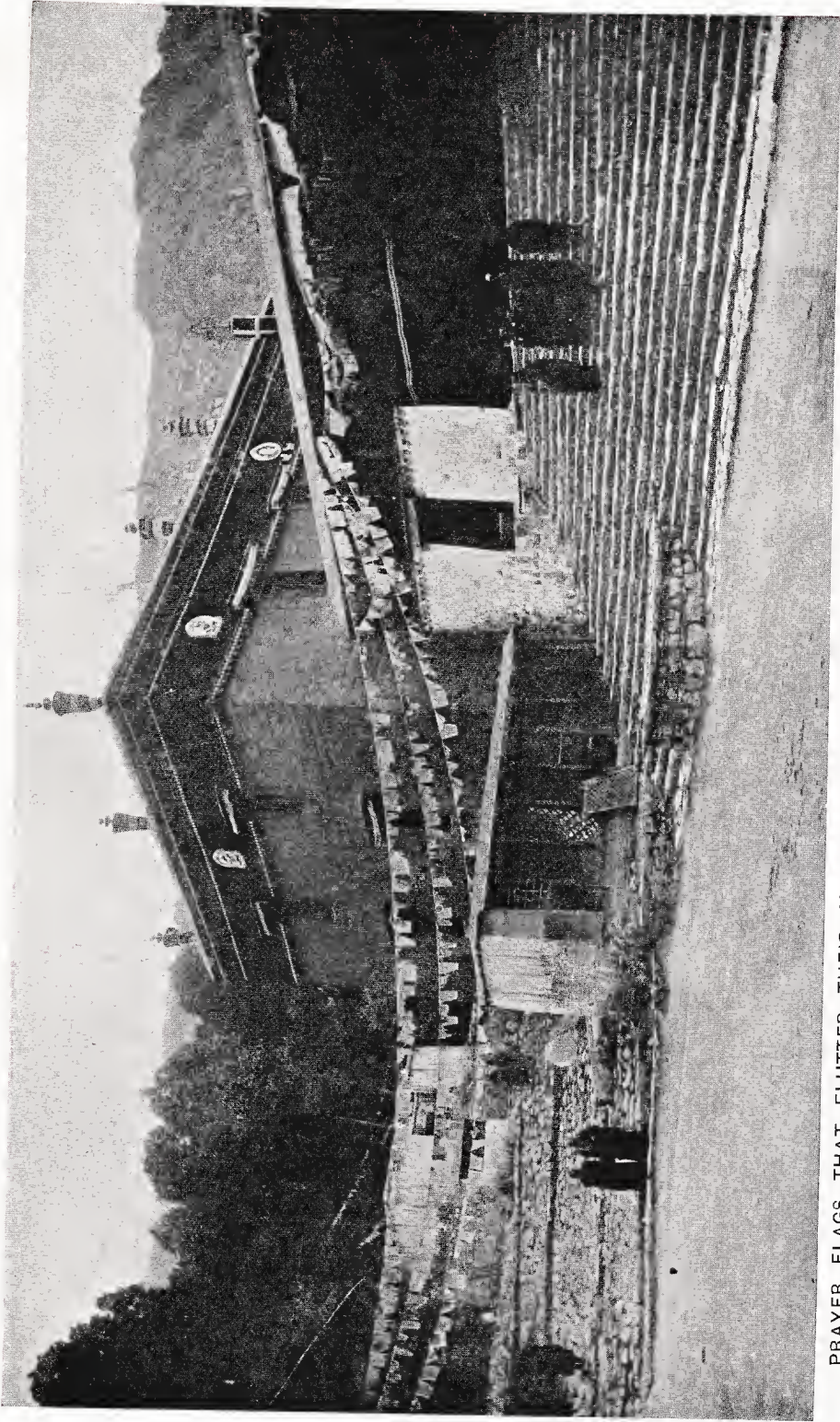
husband is surprising. All the money which the husbands have earned has to be handed over to their common wife, and when a husband needs money for a particular purpose he has to beg it of his wife. If she happens to find one of her husbands keeping back his earnings the wife will break out in anger and slap him. She will also order her husbands to go out shopping for her,



WITHIN THE MAGIC PRECINCTS OF NA-CHUNG MONASTERY

Lhasa is famous for its religious houses. Near the De-Bung, illustrated in page 4901, stands the monastery of Na-chung, the seat of the chief wizard of Tibet. The buildings are bright with scarlet and gilding, and in summer the whole place blooms with hollyhocks, stocks, and clumps of feather-topped bamboos. Na-chung is a good example of Buddhism and devil worship side by side

Photo, John Claude White



PRAYER FLAGS THAT FLUTTER THEIR MESSAGE TO HEAVEN IN THE COURTYARD OF A TIBETAN MONASTERY

Upon a thousand lonely sites, among lofty peaks or beauteous woodlands, by ravine and mountain torrent, overlooking unexplored lakes and rivers, the monks of Tibet have built themselves solid and time-resisting structures. The endless, unvarying round of ritual and worship goes its monotonous way, and almost every Tibetan family of position has one member either priest or monk. Among the paraphernalia of these places may be seen strings of flags, upon each of which is inscribed a prayer. As the wind stirs them the prayers are supposed to ascend to heaven

Photo, John Claude White

and the husbands are quite obedient. An agreement to the effect that either husband or wife may divorce the other whenever either he or she has become averse to continuing as the other's partner is acknowledged as a legitimate condition of a matrimonial contract.

The Tibetans generally, whether men or women, marry between the twentieth and twenty-fifth year, and not so extremely young as boys and girls marry in India. Perhaps this is one of the reasons why the Tibetans are of a more robust, sturdier type. If a woman who has several brothers as her husbands gives birth to a child, the eldest husband is called the father and the rest uncles. The woman does not choose her husbands. She is compelled to marry the husbands her parents select. The parents do not even tell their daughter that a proposal has been made. These compulsory marriages, therefore, frequently end in divorce.

Marriages Planned by Parents

The parents of a young man make inquiries for a suitable bride among families of the same social position as his own and, when a girl is found, communicate through a middleman with her parents, and the parents before giving a definite reply will consult a fortune-teller or priest. The whole of these negotiations are kept a secret from both the girl and the young man till the actual wedding-day. There is no custom of exchanging presents or of the bride bringing a dowry or anything like a marriage contract regarding the property of the parties concerned. Only the bride's parents, for the sake of social opinion, furnish the bride with all things needed for her marriage.

On the morning of the wedding the girl's parents casually tell the girl that the weather being fine they intend going to the temple, and that she had better go with them, and as they are going to have a "lingka feast," she had better have her hair done. Her parents then give her new toilet articles, and

when at last the toilet is complete inform her for the first time that an engagement is made, and that she is to be married that very day—or, rather, that the commencement of the marriage festivities is to be made that day, for the rich give a series of pre-nuptial banquets for a fortnight, and even the poor give feasts for two or three days before the actual wedding ceremony takes place.

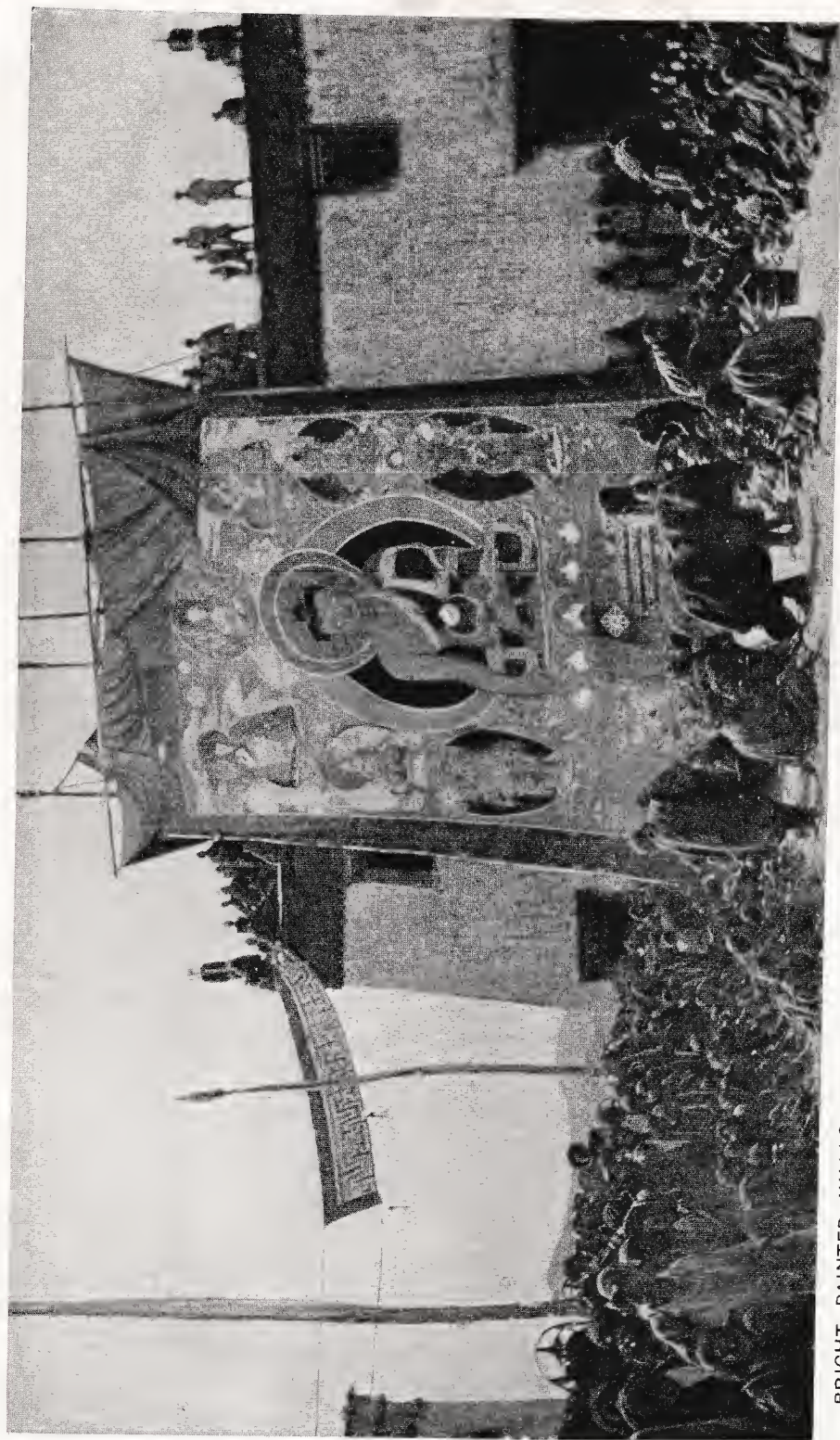
Pre-Nuptial Festivities

During these festivities the relatives and acquaintances of her parents visit the family with presents of money, food, or clothes to congratulate them on their daughter's happy wedding, and then visitors are cordially entertained, Tibetan tea and cold spirits, which they drink to excess, being provided. While drinking they eat nothing at all, but at the afternoon meal they take some meat and wheat-cakes, and boiled rice mixed with butter, sugar, raisins, and Chinese persimmons.

In the evening again the guests are entertained to a dinner. When the feasts begin to flag the fun is revived by singing and dancing, the dances being regular and systematic, and each dancer keeping step with the music as carefully as soldiers at drill, though their regularity and solemnity do not interfere with the zest and keenness of enjoyment.

Wedding-Day Observances

Towards the close of the festive time the parents of the bridegroom send their representatives with a number of attendants to the bride's home for the bride, taking with them some money as "breast money," or nursing expenses, that is remuneration for the mother's care in bringing up the girl. Then the middleman gives the bride the dress, belt, Chinese shoes, and all the other articles necessary for the bride during the wedding ceremony. A precious gem, such as is usually worn in the middle of the forehead, is also presented. The bride's own parents present her



BRIGHT PAINTED WALLS AND GORGEOUS BANNERS ENLIVEN THE ROCKBOUND EXISTENCE OF THE TIBETAN MONK
 In Tibet's Lamaist monasteries the sombreness of the scenery around is relieved by bright colours within. The lamas paint the walls of their houses in bright scarlet and gilt. These little communities have often the appearance of villages, entire streets being built within the sacred precincts. The ornateness of the banner seen here, on which is depicted the Buddha, well shows the need for brightness engendered in the minds of dwellers in this rugged country

Photo, Edmund Candler



MONKS OF DE-BUNG, ONE OF THE WORLD'S LARGEST MONASTERIES

Lhasa, Tibet's sacred city, lies in a great plain girt with hills. At the foot of these and overlooking the valley of the Kyi-chu river stands the monastery of De-Bung, which contains about eight thousand monks. Much of the building which overlooks this fine terrace is painted in brilliant colours. The Dalai Lama, head of the Lamaist creed, visits De-Bung once a year

Photo, John Claude White

with valuable ornaments—a fringe, neck-rings, ear-rings, finger-rings, ornamental armlets, and breast jewels.

Early in the morning of the nuptial day the parents give a farewell banquet in the house of the bride. At the same time the Buddhist priests are asked by the family to hold a festival service in honour of the village and family gods. Simultaneously, another festival is held in the house of the bride by the priest of the Bon religion—the ancient religion of Tibet. The banquet over, there enters the preacher who is to exhort the bride. He stands in front of her

and instructs her by means of a collection of maxims. She must behave with kindness, obey her superiors, including her parents-in-law, wait upon her husband and his brothers and sisters with equal kindness, and treat her servants as if they were her own children. The father and mother with tears repeat similar exhortations, and then relatives and friends, bursting into tears, take the bride by the hands and most tenderly make their own exhortations.

When the bride leaves her house she weeps bitterly, and very reluctantly is placed on horseback and taken to the



COMPETITOR IN THE SHIGATZE SHOOTING COMPETITION

It has been found necessary by the monks, who live entirely upon the credulity and superstition of the people, to provide their supporters with occasional diversion. This must always be of a spectacular nature, and, since even Tibetans might tire of unrelieved devil-dancing and other religious show, an annual shooting competition is held on a plain outside the town of Shigatze

Photo, Percy Brown

house of the bridegroom. Her head and face are covered with a cloth so that no glimpse of her face can be caught. On her way three banquets are given by the bride's relatives and three by the bridegroom's. But when the bride reaches the bridegroom's house she finds the gate bolted and barred till a man with a sword of secret charm tears to pieces such evil spirits or epidemic diseases as may have come with the bride.

Then the mother of the bridegroom comes out with some sour milk and a mixture of baked flour, butter, and sugar, and leads the party to a banquet,

when a priest is brought in to inform the gods of the village and of the house that an addition has been made to the members of the family, and they are asked to extend their arms and welcome the bride. These prayers over, the father and mother of the bridegroom give a piece of silk to the couple and to all the people who have come to see the bride off and to receive her. And this ceremony makes the couple husband and wife.

The burial customs of the Tibetans are no less remarkable than the marriage customs. In their funeral ceremonies neither a coffin nor an urn is used in which to deposit the corpse. It is



ARCHER-MUSKETEER READY FOR THE NEW YEAR CELEBRATIONS

So soon as the competitors are assembled, they parade along the racecourse, cavaliers and horses decked in the brightest colours. The course is about seven feet wide, with a mud bank a foot high on either side. Then each horseman takes his turn at riding at full tilt down the course and shooting at two targets, about sixty yards apart, first with the bow, and then with gun and bow alternately

Photo, Percy Brown

simply laid on a wooden frame, a piece of white cloth is thrown over it, and it is carried away by two men. The corpse is then disposed of in one of four different modes, according to the advice of the priest who has been previously consulted, first, as to the auspicious day, then as to the mode of funeral, and, lastly, as to the final disposal of the corpse.

The four modes are distinguished from each other according to the agency brought into the service—water, fire, earth, or birds of the air. Of these four the one generally regarded as best and

most commonly used in Tibet is the mode of leaving the corpse to be devoured by vultures. The other modes are cremation, water-burial, and burial in the earth. This last method is never adopted except when a person dies of smallpox, and when the British troops buried the Tibetan corpses after a fight during the progress of the mission to Lhasa in 1904 the Tibetans surreptitiously in the night dug them up again and exposed them to be devoured in the usual way by vultures.

When the burial is by air the corpse is taken out to some rock, the white sheet



SISTERS OF A REMOTE TIBETAN NUNNERY IN WIGS, BEADS, AND BRACELETS

It is rare indeed for such folk to see a camera. Living in complete isolation in an isolated land, difficult of access, the nuns of Tibet's religious houses have perforce to keep themselves strictly to themselves. The aged women wearing caps are lay sisters, old almost beyond humanity and inhumanly dirty. The rest are full-fledged nuns. These must shave their heads and assume great mop-like wigs. The largest of these matted coverings conceals the bald head of the abbess seated in the centre and wearing at her throat a charm-box studded with turquoise

Photo, John Claude White

TIBET & THE TIBETANS

is removed, the priest chants texts to the accompaniment of drums and cymbals, and a man with a sword comes forward, cuts open the abdomen, removes the entrails, and severs the various members of the body. Vultures having by this time gathered round they begin to eat the flesh. The bones are pounded to powder, mixed with baked

peaches, and small black persimmons. The head of the house first picks up some of the fruits with his right hand, tosses them up three times, and eats them. Then his wife, guests, and servants follow his example, one after another. Tea is then served with fried cakes of wheat flour for each. The eating is much enjoyed, and the New Year season is very



PILGRIM WHO MEASURES WITH HIS BODY TWO HUNDRED MILES

No more striking example of the stern demands of Eastern faiths could be given than this. The pilgrim has vowed to make the journey from Lhasa to a monastery upon the sacred mountain, Everest. This he does by a series of prostrations, lying down, stretching out his hands, rising and standing on the spot they marked, then lying down again, and so for two hundred miles

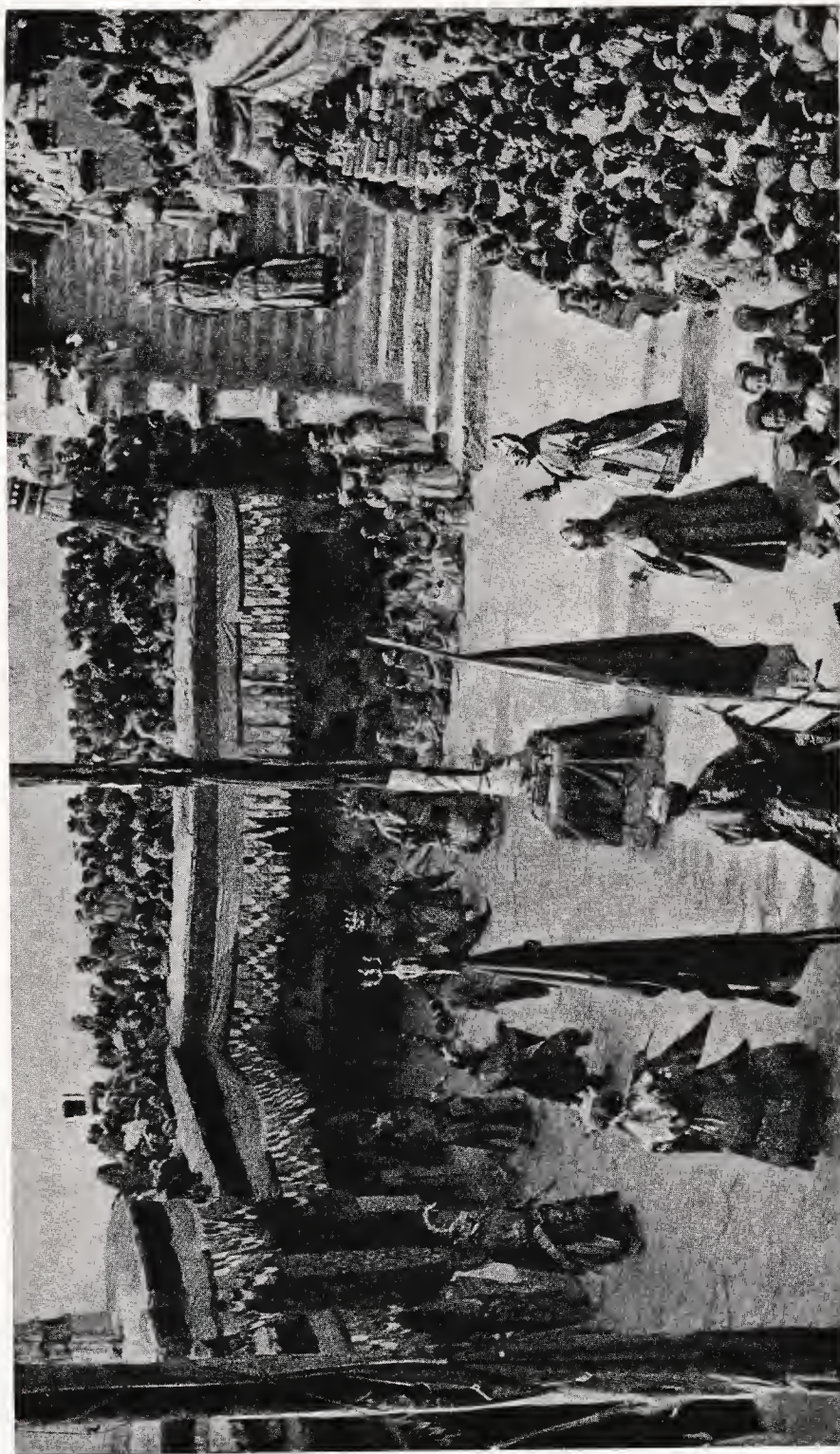
flour, and thrown to the vultures. The cloth is the perquisite of the men who cut up the body and pounded the bones.

While the burial ceremony is taking place a religious service is also conducted at the house of the deceased, and when the ceremony is over those who have attended it call at the house of the bereaved family and are feasted by the members of it.

New Year's Day is observed in Tibet with much ceremony. In the morning a piece of coloured silk, or handkerchiefs sewn together in the shape of a flag, is put over a heap of baked flour on which are strewn some dried grapes, dried

festive. But, strangely enough, no words of congratulation are exchanged.

The Tibetans in their personal habits are by no means cleanly. They very seldom wash, and the lower classes are extremely dirty and clad in filthy clothes. Their houses also are very dirty, and, having only very small windows, are very cold and dark. But they are well and solidly built. All the buildings, in fact, whether domestic dwellings, monasteries, or forts, have a solidity and massiveness which are almost Egyptian, and fully in keeping with the character of the people. They have the same simplicity of design and the same



GRIM REMINDER OF THAT WHICH AWAITS THE ERRING TIBETAN IN THE NEXT WORLD

Tibetans never tire of witnessing this eerie spectacle. Lama priests, dressed in weird garments and with their faces encased in masks, jump and sidle this way and that to the hooting and grunts of twelve-foot trumpets and the thumping of drums. A fiendish cleverness reveals itself in the making of these masks, which are inhuman and aloof enough in their fixed expressions to inspire awe, and sufficiently ghastly to affright the most stolid onlooker when, returning home, he recalls this grim horror and his own misdeeds. Similar scenes are illustrated in pages 2832 and 2833

Photo, Georg Haeckel



TANGLED DRAPERIES THAT FORM AN IMAGE OF THE FEARSOME SNAKE-GOD

In all parts of the world superstitions connected with snakes are to be found. The brazen serpent of the Children of Israel, the snake-symbol of the Bacchanalia, and the snake-gods of Mexico and Australia indicate the universality of the awe and cult of mysticism, in its various forms, that have centred in this uncanny reptile. In the photograph a crude representation of a snake has been made, and upon the head rests a crown. The effigy is hauled from place to place, and the populace turn out and bring various offerings, the whole ceremony creating great excitement in the remote Tibetan villages

Photo, Georg Haackel

TIBET & THE TIBETANS

method of sloping slightly inwards from the base upwards that the Egyptian buildings show, and they give the same sense of permanence and four-squareness. There is nothing graceful or elegant about any building in Tibet, but there is not one that is not impressive by its strength.

the visitor emerges into spacious rooms with nothing mean about them. An ordinary farmhouse would be of two storeys, with perhaps a courtyard. The roofs are flat, and are used for drying grain. The rooms in each wing of a courtyard would be inhabited by various



RETINUE OF SERVING MAIDS DISPLAY THE FAMILY HEIRLOOMS

Beads and elaborate ornaments for the hair constitute the main features of feminine titivation in Tibet. The wife of some local magnate will see to it that her tire-women are suitably splendid on any public occasion, and delights in showing off her stock of jugs and other utensils, made usually of copper. Of their teapots the Tibetans are specially proud

Photo, Percy Brown

The interior of a Tibetan house is, however, more comfortable than the exterior would lead us to think. It is cold, and it is dirty. But it is full of carpets, clothing, furniture, utensils, ornaments, etc.—all of real beauty. In his own way the Tibetan makes himself very snug.

The entrance to the building, of whatever description, is always very narrow. But once through this narrow entrance

relations, and filled with the usual agricultural implements.

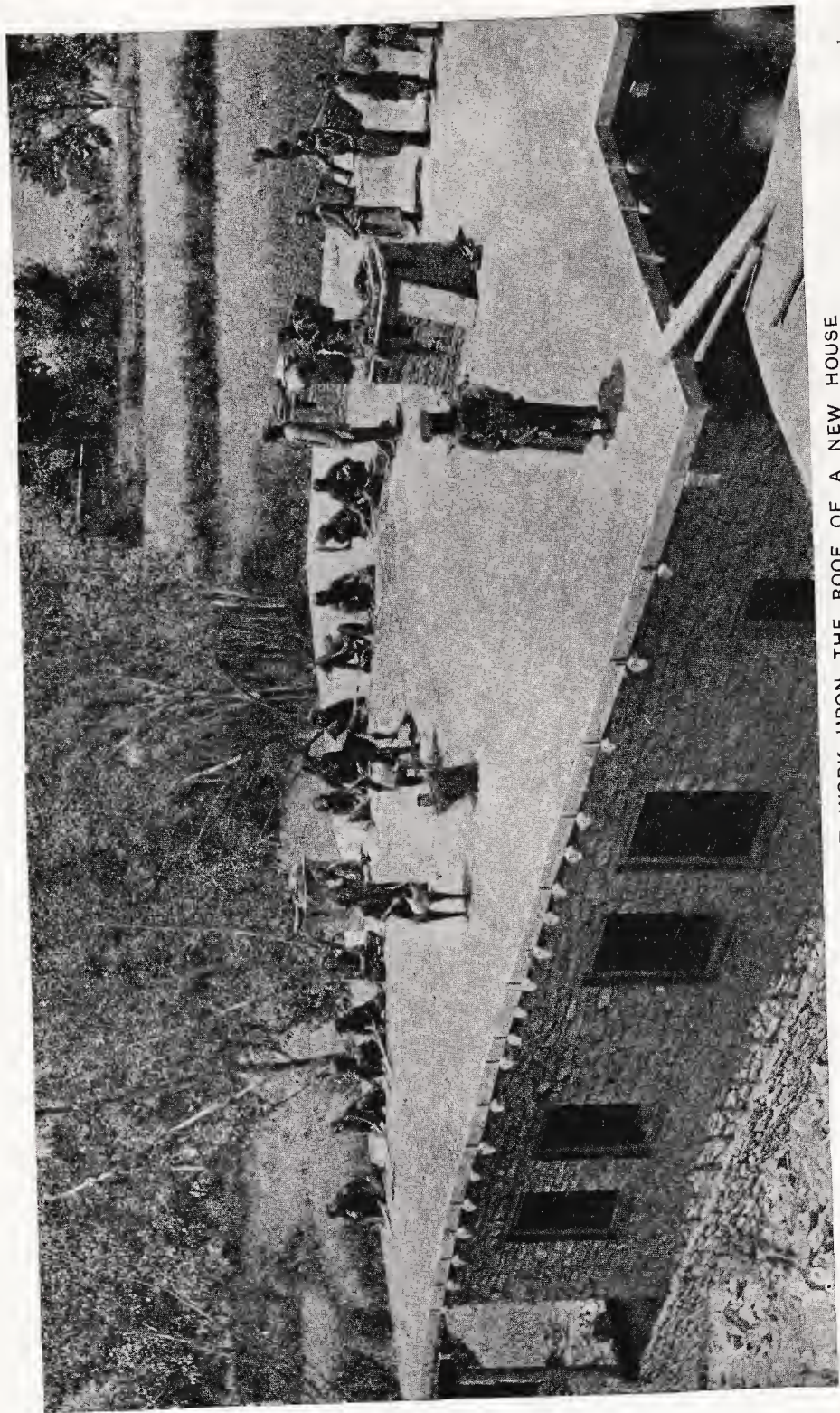
In the main part of the building will nearly always be found a little private chapel filled with figures of Buddha and the Buddhist saints, and kept neat and clean and with flowers constantly renewed. Painted banners with pictures of the saints and representations of heaven above and hell below will be hung from the walls, and texts from the



WONDERFUL HAIRDRESSING THAT IS KEPT INTACT FOR DAYS

Tibetan ladies "do" their hair as seldom as possible, for the creation of such a coiffure is an anxious and tiring affair. The features framed thus in hair have a certain dainty melancholy, and when these women abstain from smearing their faces with a popular concoction whose chief ingredient is soot, they are often not ill-favoured. Similar long sleeves are illustrated in page . . . 3523

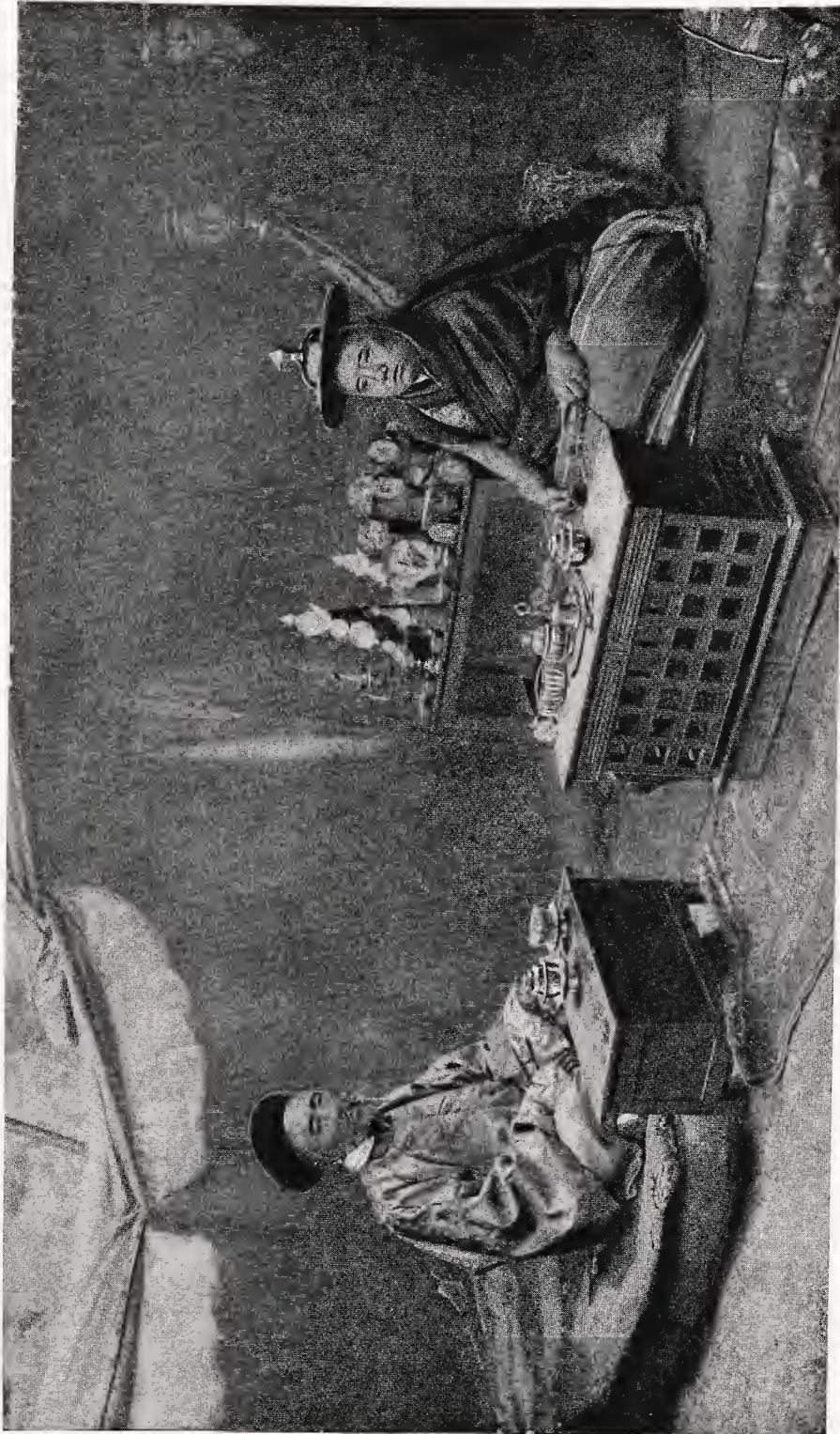
Photo, Percy Brown



TIBETAN BUILDERS AT WORK UPON THE ROOF OF A NEW HOUSE

As one of the chief uses to which the Tibetan puts the roof of his house is the drying of grain, a uniform flatness is the rule. The soft material is pounded by a number of workers who use a wooden implement in shape something like a cricket bat. In the photograph two men can be seen with watering-cans who are engaged in softening some uneven spot for re-leveling. The entire roof is made to curve slightly so that the rain will run off readily

Photo, Georg Haechel



AN AUDIENCE WITH THE TASHI LAMA, SECOND IN IMPORTANCE IN ALL TIBET

Near Shigatze, on the river Nyanchu, is the monastery of Tashi Lunkpo. Its abbot is the second dignitary in Tibet. In the photograph he is seated on the right, wearing a hat reserved for persons of the highest rank. As he is travelling, a whole set of paraphernalia for conducting services is placed in his tent. No Buddhist functionary ever travels without them. Among the various articles on the table before him will be noticed a European clock

Photo, John Claude White



LAMAS WHO TRAIN LITTLE TIBETANS IN THE WAY THEY SHOULD GO

Such teaching as children receive in Tibet is in the hands of the lamas, or monks, who successfully instil into the young minds the fog of superstition and demonology that fills their own imaginings. Still, as all over the world, the children provide a lighter side, and these merry little urchins, grinning in their rags, find plenty of fun to counteract gloomy folklore.

Photo, Georg Haeckel

Buddhist books inscribed on scrolls. The kitchen is big and dark and filled with smoke, but here again the dirtiness is redeemed to some extent by the beauty of the utensils. These kitchens in Tibet are filled with numbers of huge copper vessels which have become family heirlooms, and in which the family takes a real pride. The chief of these

are the cooking vats—gigantic vessels of beaten copper, with rounded bottoms, and built into the clay oven-bank. These are kept brightly burnished, and are decorated with birds, fishes, roses, and other objects. They are the special treasures of the family.

Besides, there are hot-water jugs, milk-jugs, and, above all, teapots, these



NUNS AND LAY SISTERS OF A NUNNERY OF TIBET

Many years ago a law was passed in Tibet which aimed at making the women, at no time remarkably attractive outside their own country, still less so in their own. The effects of this still endure, and it is not surprising that, in the few nunneries that exist, the inmates should live in a state of uncleanness surprising even in Tibet. One of the group holds a prayer-wheel

Photo, John Claude White

last often being of enormous size and impressive from the big simplicity of their design, while the smaller ones are richly ornamented and studded with coral and turquoise.

The house will contain also examples of Chinese porcelain and jade often of great beauty, and, unluckily, in these days, much garish European ware, such as lamps and vases. Piles of valuable clothing will also be found in the better-class houses—rich and exquisite Chinese silks and satins, Chinese shoes, thick blankets and quilts, fur coats, and so on.

Of actual cash the Tibetans possess little. Their wealth consists in their

flocks of sheep and herds of yaks, and in the produce of their lands. This is sufficient to make them comfortable and, on the whole, contented. And with the women wearing charm boxes (containing charms, texts, or relics of the saints), ear-rings studded with turquoises, headdresses ornamented with strings of seed-pearls, the people, though dirty, present a well-to-do appearance.

Perhaps the most interesting custom is that associated with the selection of a successor to one of the many incarnations of the Buddhist saints, or Living Buddhas, as they are sometimes called. The best known is the Dalai Lama of



MAGICIAN IN FULL DRESS AND AN ADMIRING BAND OF MONKS
 To the Tibetan every river, mountain-top, or waterfall has its particular devil. The houses are infested with them. It is the magician's part to find out which particular demon is causing harm, and to indicate suitable propitiation. A favourite device is the hanging up of miniatures of the home and its occupants carved in wood in order that the devil may vent its wrath upon those instead

Photo, Georg Haeckel

Lhasa—the Grand Lama, as he is often styled. He is not only a personage of high spiritual repute, but has political governance of the country. More important spiritually but less important politically is the Tashi Lama of Shigatze. And, besides these chief incarnations, there are lesser lights such as the Holy Lama living in a monastery at a height of 16,000 feet above sea-level near the foot of Mount Everest and visited by the Mount Everest Expedition in 1922, and the Living Buddha of Nalang in Eastern Tibet visited by Reginald Farrer in 1915.

These sacred persons are regarded with peculiar reverence by the people, who will shade their eyes with their hands, as they would when looking at the sun, in order not to be blinded by the glory radiating from them. They almost invariably sit cross-legged, as in the figures of Buddha, upon a raised dais, and are approached by all with the utmost deference of demeanour. And, having been brought up from their very babyhood in the belief that they are holy above their fellows, and having never known what it is to be treated as anything else but holy, their holiness sits with perfect naturalness upon them.

Sanctity of the Living Buddhas

They are, of course, very ignorant of the world outside Tibet and outside Buddhism, but they spend much of their time in studying their own sacred books, and in learning passages of them by heart. No doubt in the monasteries in which they live there are jealousies and wars of ambition between the inmates, and some of these may touch even the Living Buddhas, but in the main their sanctity is respected and preserved with surprising regularity, and the result is, perhaps, due to the rigidity of the etiquette with which they are hedged about. What they may and what they may not do, when they may stand and when they must sit, and every detail of their comportment, is all laid down with the clearest precision.

When one of these Living Buddhas dies—or, as the Tibetans would express it, wishes to change his existing body—his adherents look about for a new body into which he must have transferred his spirit—or transferred himself. They therefore look about for babies born about the time he died, for one whose body bears the recognized marks of Buddhahood, and, according to Reginald Farrer, before him they lay an assortment of rosaries and thunderbolts and mitres and other ecclesiastical paraphernalia, among which are the trappings of the late Living Buddha. If the child has, indeed, the latter's spirit he will unerringly pick out the property which was formerly his, and thus prove his claim to be, indeed, the new incarnation of the Living Buddha who for a time had passed away.

Manifestations Through the Flesh

But Reginald Farrer insists that the word "incarnation" usually employed when speaking of these Holy Lamas conveys an entirely false idea, and makes the whole conception appear yet more antagonistic to the doctrines of the founder of Buddhism than it really is. These are not, he says, incarnations but manifestations through the flesh of certain aspects of the Supreme Holiness. The idea of these revelations was born in northern Buddhism long after the time of the Buddha, and has never met any favour in the purer school of the south.

These incarnations or manifestations required the ratification of the Emperor of China and the sanction of the Church, and the heads of the Church may declare at will that a certain manifestation has determined and will never reappear.

Enormous Power of the Dalai Lama

They are, however, not necessarily or finally attached to a religious foundation, and are not Church dignitaries in the sense that the priors and abbots are, but stand as it were aside from the ecclesiastical organization, though of



STREET OF HOLY LHASA, CITY OF MYSTERY AND DISILLUSION

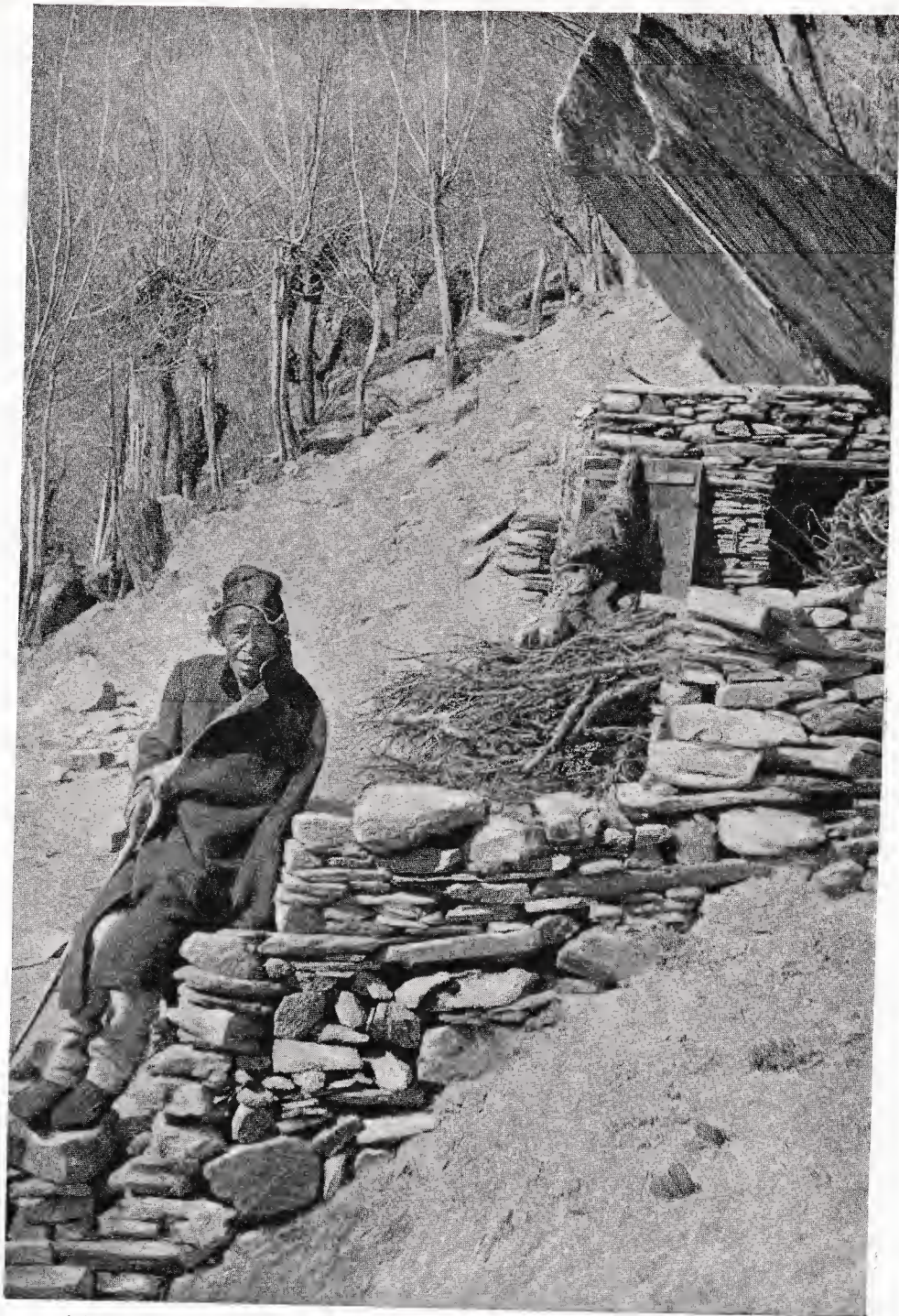
For centuries Lhasa, the lone city hid somewhere behind the Himalayas, was known only to a few Chinese officials and a handful of priests and adventurers. The first view of the place reveals it upon an eminence in a surrounding plain. On entering, most buildings, fair outside, are filthy within, and in the streets dogs and pigs munch the garbage from house and booth

Photo, Edmund Candler

superior sanctity and importance. Nevertheless, it usually happens that districts and abbeys develop their own manifestation, and that on such and such a community such and such a manifestation sheds the illumination of his permanent presence. They accept all the deference shown them with complete assurance but without any air of arrogant superiority—rather, indeed, with a touch of truest kindness. They have a poise and ease which affect all beholders and their courtesy and graciousness are especially attractive.

In the case of the Dalai Lama, who wields such enormous power, being both

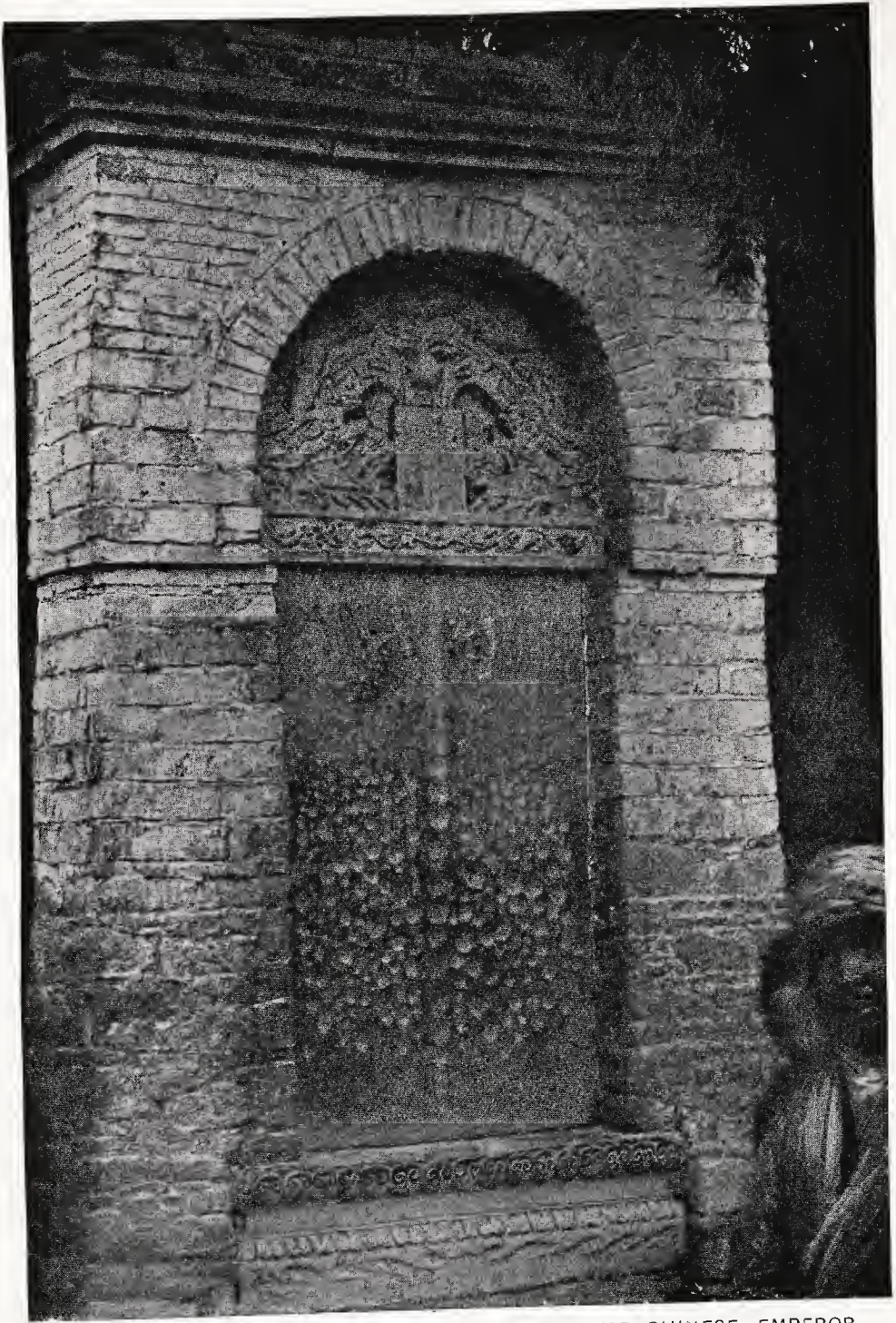
spiritual and political sovereign of Tibet, it has been found in practice that much trouble results from a youth of eighteen—the age at which new incarnation comes into his full powers—having such absolute authority in his hands. In many instances, therefore, the regent in whose hands has been the authority during the child's minority has taken measures to ensure that the incarnation again changes its body. The average age of the Dalai Lamas is very low. The present Dalai Lama is an exception. He is a man of political proclivities and was more than a match for his regent.



LONELY ANCHORITE OF THE MOUNTAINS AND HIS RUDE CELL

Of several classes of hermit recognized in Tibet, the holiest consists of lamas who enter monasteries and are walled up in a small cell vowing never to come out save as a corpse. Others live in grottoes in the mountains and are attended by pilgrims. There are constant relays of the latter, who spend the winter months obtaining free food and shelter for their services

Photo, Georg Haeckel



MONOLITH THAT RECORDS A TREATY WITH THE CHINESE EMPEROR

In the centre of Lhasa city, under a sacred willow tree, stands this monolith, set in a granite frame and called Do-Ring. It is said to date from A.D. 783. The indentations on its surfaces are "cup-markings," a term given to primitive incisions on rock surfaces and made, perhaps, by mothers of old Tibet as votive offerings for the safety of themselves and their babes in time of childbirth.

Photo, John Claude White

Tibet

II. The Land of the Lamas and Its Story

By Sir E. Denison Ross, C.I.E.

Director, School of Oriental Studies, London Institution

TIBETAN writers trace their history back to a king who is said to have reigned in the fourth century B.C., but the more or less authentic history of Tibet, apart from mere legend, begins in the seventh century of our era with Srong-Tsan-Gam-Po, who brought the scattered Tibetan tribes under his single rule, and founded an empire which extended from Ssu-chuan to the borders of India and Baltistan, with its capital at Lhasa.

This kingdom was known to the Chinese as T'u-fan or T'u-p'o, from which the name Tibet is derived. Srong-Tsan-Gam-Po was sufficiently powerful to demand and obtain a princess of the royal house of T'ang in marriage. His first wife was a daughter of the King of Nepal. Both his wives were Buddhists, and it was no doubt mainly due to the influence of these two queens that he introduced Buddhism into the country.

It is, however, probable that during the preceding century sporadic efforts had been made by Indian Buddhist missionaries to convert the Tibetans. Hitherto, the Tibetans, though they possessed a local religion known as Bon-Po,

had remained illiterate, but the introduction of Buddhism led to the creation of an alphabet—based on that employed in Northern India—for the purpose of translating the Sanskrit canon into Tibetan.

By the end of the ninth century the frontiers of Tibet had been extended over Baltistan, and for one hundred years the Tibetans actually held sway in the Tarim valley. In recent years much documentary evidence of their most northerly conquests has been rescued from under the sands of Central Asia. They even came into contact with the empire of the Caliphs of the West.

During this period of foreign conquest Buddhism had been somewhat neglected, but at the beginning of the tenth century a great revival took place, and Buddhist priests were imported from India, bringing with them all their sacred texts, which were systematically translated into Tibetan, and formed the basis of the two great Tibetan collections known as the Kanjur and the Tanjur.

It was Padma Sambhava, an Indian monk, who laid the foundations of the Lamaist hierarchy by establishing many



THE SEMI-INDEPENDENT STATE OF TIBET



AIDS TO PRIESTLY PIETY

Praying-wheel and rosary are intended to keep the faith ever in the thoughts of the Tibetan monk. The wheel, often highly ornamented, is seen and described in page 2828

Photo, Underwood Press Service

monasteries with rich lands and organizing a regular priesthood.

From this time down to the beginning of the thirteenth century the history of Tibet is merely a record of incessant struggles against the Chinese. The latter eventually succeeded in imposing a tribute upon them, in 983, but could not prevent the indomitable Tibetans from seizing every opportunity of throwing off the hated yoke.

At the beginning of the eleventh century an Indian monk named Atisa united Tibet and founded a new reformed sect of Lamaism called Kadam-Pa. It is not certain whether the redoubtable Jenghiz Khan actually invaded Tibet, but his grandson, Kublai Khan, the first emperor

of the Mongol dynasty, which overthrew the Sung dynasty in the thirteenth century, certainly exercised full authority over the country.

As an ardent Buddhist he treated the Tibetans kindly, and under his rule the old hatred was mollified, abuses were abolished, and the administration was reorganized. He divided the country into provinces and districts of which the chiefs, native or Chinese, were placed under the supreme direction of a learned lama named Pags-Pa. This lama was endowed with a temporal and spiritual power so extended that, but for the name, one might perhaps trace back to him the first institution of the Supreme Magistrature of the Dalai Lama.

Kublai's successors continued this paternal and liberal policy with equal success, for during their reigns one hears no more of Tibetan insurrections. On the downfall of the Mongols in China this spiritual headship became a temporal power, and the head lama, Tsong-Kha-Pa, who belonged to the old royal house, at the end of the fourteenth century made himself ruler of the whole of Tibet, including Ladak. It was he who changed the name of the most prominent sect founded by Atisa from Kadampa into Ge-lug-pa, by which it is known to-day. He was the last reformer of Lamaism and organizer of the Church as it at present exists.

The policy of the Mongols, firm and conciliatory, was continued by the Ming dynasty, which, in order to assure still further the peace of the country, heaped honours and titles on the native chiefs. Above all were the clergy thus honoured, for their interest was the most to be desired owing to its enormous influence over a people highly devout and equally superstitious.

The Ming emperors knew well how to gratify the business instincts of the Tibetans by developing their commerce, and by adding to the honours and titles already bestowed more substantial privileges. Thus the Tibetan history is rather silent during this period of peace and prosperity. Insensibly the country was transformed into a Chinese province.

With the appearance on the scene of the Manchu dynasty the face of things was changed, and Tibet from being a tributary state gradually sank to the status of a conquered province. The monastery of Tashi Lunko was founded in the middle of the fifteenth century, its founder, Geden-Dub, being the first Tashi Lama. The first Dalai Lama, who founded Lhasa, dates from the middle of the seventeenth century.

It was the famous emperor Kang-Hsi who, in 1723, finally established China's

TIBET & ITS STORY

suzerainty over Tibet, and officially recognized the temporal power of the Dalai Lama. Thirty years later, as the outcome of a revolt on the part of a Tibetan chief, the Chinese abolished the royal house in Tibet, and bestowed the prerogative on the Dalai Lama, providing him with advisers, ministers, and troops. All the acts of the administrative hierarchy in Lhasa were scrutinised by two resident Chinese ambassadors.

It was from this time, namely the middle of the eighteenth century, that Tibet was closed to all outsiders save the Chinese, and became the Forbidden Country to Europeans. In 1772 the Raja of Bhutan, claiming rights over the district of Cooch Behar, neighbouring on Bengal, seized without further excuse the coveted territory. Challenged by the English, who also coveted the province, the Raja called upon his suzerain, the Dalai Lama, for protection. This brought about diplomatic intervention, and the government of Tibet recognized the rights of her vassal and obtained a peace.

Tibetan Relations with India

In 1774, on receipt of a letter from the Tashi Lama in Shigatze, Warren Hastings sent a mission under Bogle, who, though well received, was not permitted to visit Lhasa. In 1783 a second mission under Turner was despatched, the result of which was an agreement that any natives of India recommended by the Governor-General might be allowed to trade with Tibet via Bhutan.

In 1792 the Nepal Gurkhas invaded Bhutan and Tsang and advanced into Tibet, but hearing of the approach of a Chinese force, they retired into the mountains with their booty, whither they were pursued, and the Chinese lost no time in imposing conditions of peace—a recognition of their suzerainty and payment of an annual tribute.

The Chinese, believing that the Gurkhas had been incited by the Indian authorities,

now established a post at Phari, and forbade natives of India to enter Tibet. In 1834 Goulab-Singh, King of Kashmir, invaded the province of Ladak and advanced as far as Ngari. The arrival of the Chinese army forced him to retrace his steps; he managed, however, to retain Ladak and certain positions in the Himalayas—recognized by the treaties of 1842 and 1856.

British Mission to Lhasa

Almost simultaneously war again broke out with Nepal, this time to the advantage of the latter country; she, in her turn, imposed a tribute on Tibet and claimed certain commercial privileges and the right to send a Nepalese Minister to Lhasa. Not until 1873 was any fresh attempt made to open up trade between India and Tibet, but in that year a road was built through Sikkim (which had been annexed by the British in 1856) to the frontier at Jelep-La.

During the next three decades various abortive agreements were made with the Chinese and Tibetans, and at last in 1903 Colonel (now Sir Francis) Younghusband, who had been appointed British Commissioner, proceeded to Khamba Jong, which had been fixed as the place for negotiations by the Chinese with the consent of the Dalai Lama.

The Tibetans were foolish enough to bar the passage of this peaceful mission, and to prevent a meeting with the Chinese delegate. The mission was subsequently attacked in force by the Tibetans, and the British having received reinforcements captured the fort of Gyantse and finally reached Lhasa after slight opposition in August, 1904.

Here at last they met the Chinese envoy and a treaty in settlement of frontier and other questions was signed, which was finally ratified by the Chinese in April, 1906. As a result of this settlement certain markets and trade routes are no longer closed to the foreigner.

TIBET: FACTS AND FIGURES

The Country

Semi-independent state of Central Asia. On the south the boundary marches with Assam, Bhutan, Sikkim, and Nepal; on the west with United Provinces, Punjab, and Kashmir; on the north-west with Sin-Kiang; on the north-east and east with China. Tibet contains the world's highest mountains, a considerable part of it having a mean altitude of 16,500 feet. The ground is frozen here for eight months in the year. In the south the soil is more fertile and crops can be raised at altitudes of 11,000 feet. A number of large rivers rise in Eastern Tibet, including the Mekong, flowing through Cambodia, and the Yang-tse-Kiang and Hwang-ho, entering the sea through China. Total area about 463,200 square miles: estimated population, 2,000,000.

Commerce and Industries

Agriculture is pursued in some parts, cereals, barley, and vegetables being grown. Domestic animals include the yak, sheep, camel, buffalo, and pig. Weaving and wool-spinning and the manufacture of decorations and implements for monasteries and temples are the chief industries. Gold, salt, and borax are the principal minerals worked. Exports to India, mainly raw wool, were valued 1921-22 at £231,100, while imports from India, chiefly cotton goods, totalled £551,300 for same year. Commerce with China is considerable. The trade routes traverse passes more than 14,000 feet high, sheep and yaks being the means of transport. The main route is from Yatung and Gyantse in Tibet, through Sikkim, to Siliguri in Northern Bengal.



SNAKE-CHARMER IN TUNIS EXHIBITING HIS INFLUENCE OVER THE IMMEMORIAL ENEMY OF MANKIND

All over the East the snake-charmer is to be found, with his pipe and basket and serpents, whose venomous powers he insistently proclaims, although, in fact, these are destroyed by removal of the fangs. Squatting on the ground, the charmer breathes softly on his pipe until the snake raises itself in the basket and sways in rhythm with the notes, and performs other gyrations in obedience to its master's behest. In Tunis the snake-charmers, whose power over the reptiles, though unexplained, is undeniable, usually give performances in the Souk el Aassar, and always draw an interested audience

Photo, H. Perrin